



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Mucuim to the Madeira, considering the longer journey by water on this river. Below the mouth of the Punicici, on the right bank of the Ituxy, is the mouth of the Puciarý, which is said to have no rapids or falls, and to flow through extensive tracts of open country. It is probable that a canoe may ascend farther by this stream, and thus the distance by land to the Madeira be much reduced. If, by ascending the Ituxy, the ascent of the current *Tres Irmaos* and the *Girao* falls of the Madeira can be avoided, there will be no doubt that this is the best way to the upper Madeira for the inhabitants of the Purús; but for those who descend the Madeira it will be better to pass the rapids and falls than to cross by the portage to the Purús.

When the left bank of the Beni becomes peopled the Purús will be of great service to the inhabitants, for they will be enabled to go by it in a straight course to the Amazons, avoiding the great *détour* by the Madeira. To the people of the Mamoré and Uaporé the best route is by the way of the Madeira.

J. M. DA SILVA COUTINHO.

VIII.—*Notes on Peking and its Neighbourhood.*

By W. LOCKHART, Esq.

Read, April 23, 1866.

THIS city, the present capital of China, was originally called Yew-chau, from the Hun dynasty to the Wootae, or five kingdoms or princedoms,—202 B.C. to 950 A.D. It was called Nanking in the Liau dynasty, A.D. 1000, because the northern capital was beyond the Great Wall. Also called Pe-ping, or Northern Peace, in the Han dynasty, and by Hung-wu of the Ming dynasty.

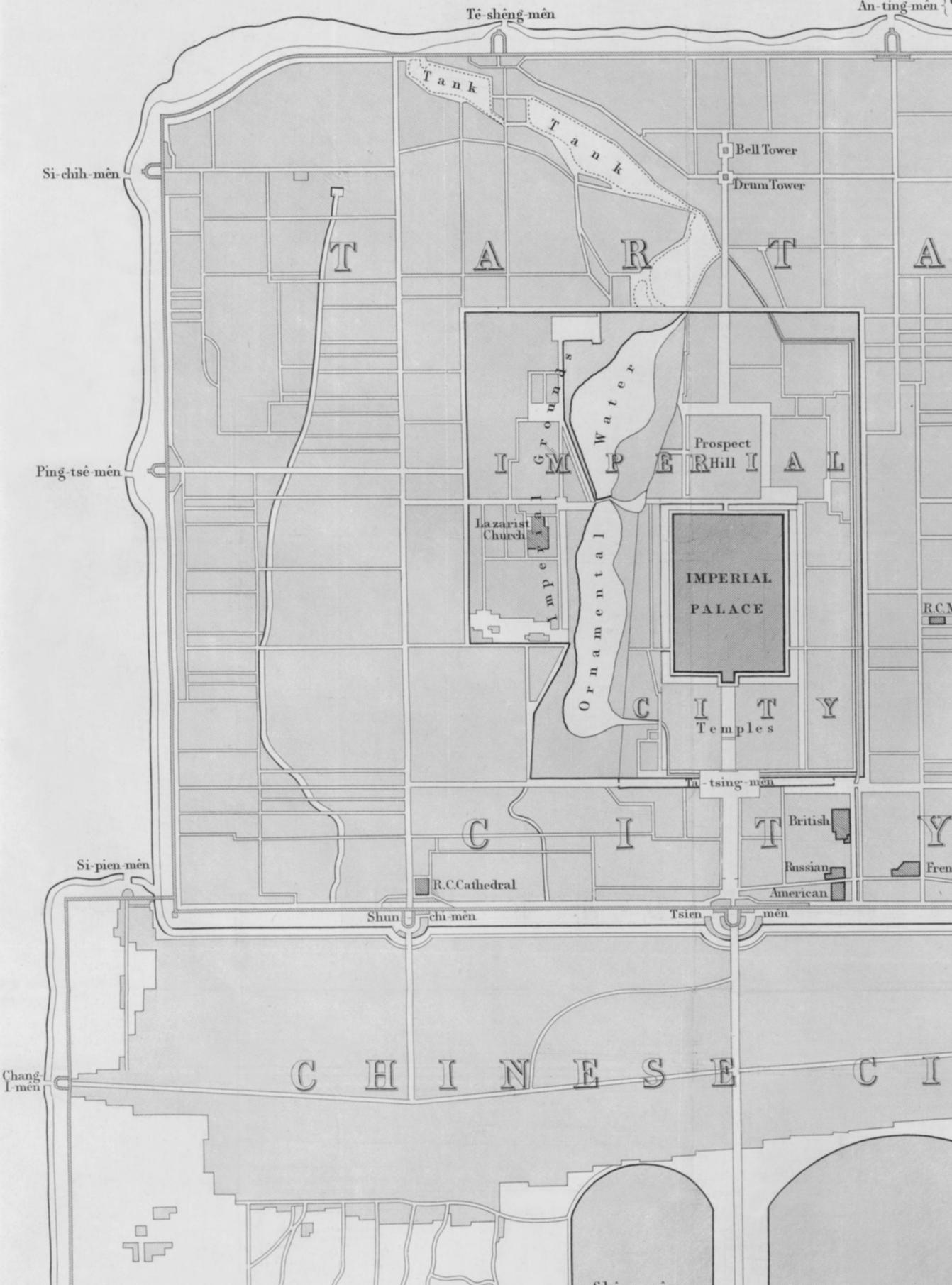
In 1111 B.C., Wan-wang, of the Chau dynasty, named his brother Prince of Yen, who built a city on what is now the western side of the Chinese quarter or division of the city of Peking, and extended some distance to the westward; this was called Yen-king, and the ornamental marble work of this old city now forms the foundation-stones of the western portion of the walls of the present city.

About 1200 A.D., Gengis-Khan, the chief of the Mongol Tartars, took Yen-king, and his son Octai prosecuted his conquests, and put an end to the Kin dynasty.

In 1267, Kachilai Khan, nephew of Octai, and grandson of Gengis-Khan, destroyed Yen-king, and a little to the north-east of its site built another city, called Tatu, or King-ching, or Shun-teen-fu, or, as it is now called, Peking. This is the Kam-balik or Cambalu, the City of the Khan of Marco Polo. The Yuen or Mongol dynasty held their court at Peking from 1280 to 1368 A.D.; but when that dynasty was set aside in 1369, Hung-wu, of the Ming dynasty, removed the court to Nanking, where it remained till Yung-lo (the third of the Ming) having embellished Peking, made it his court.

THE CITY OF PEKING

from a Survey by Captⁿ Bouvier, of the French Engi

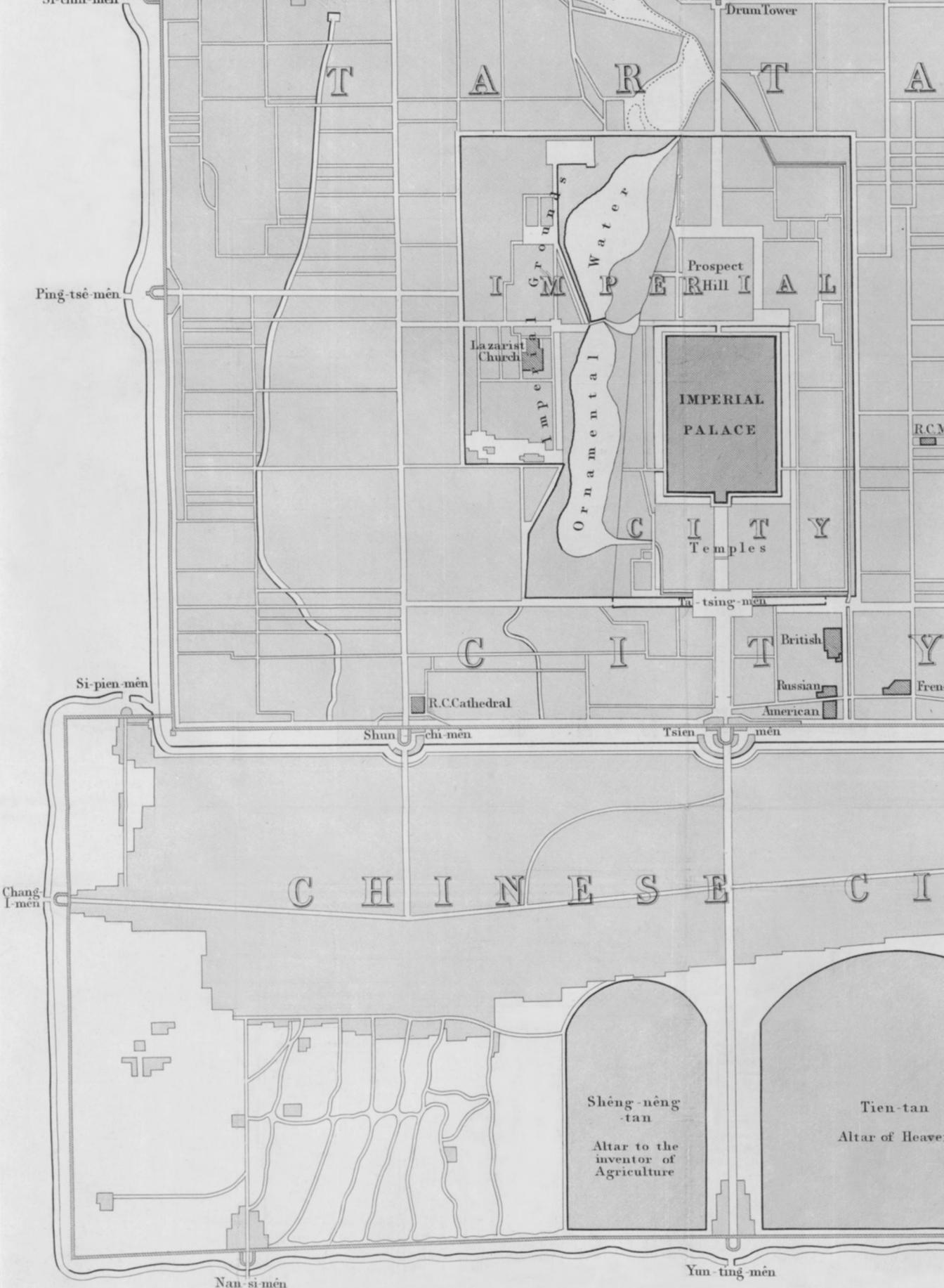


THE CITY OF PEKING

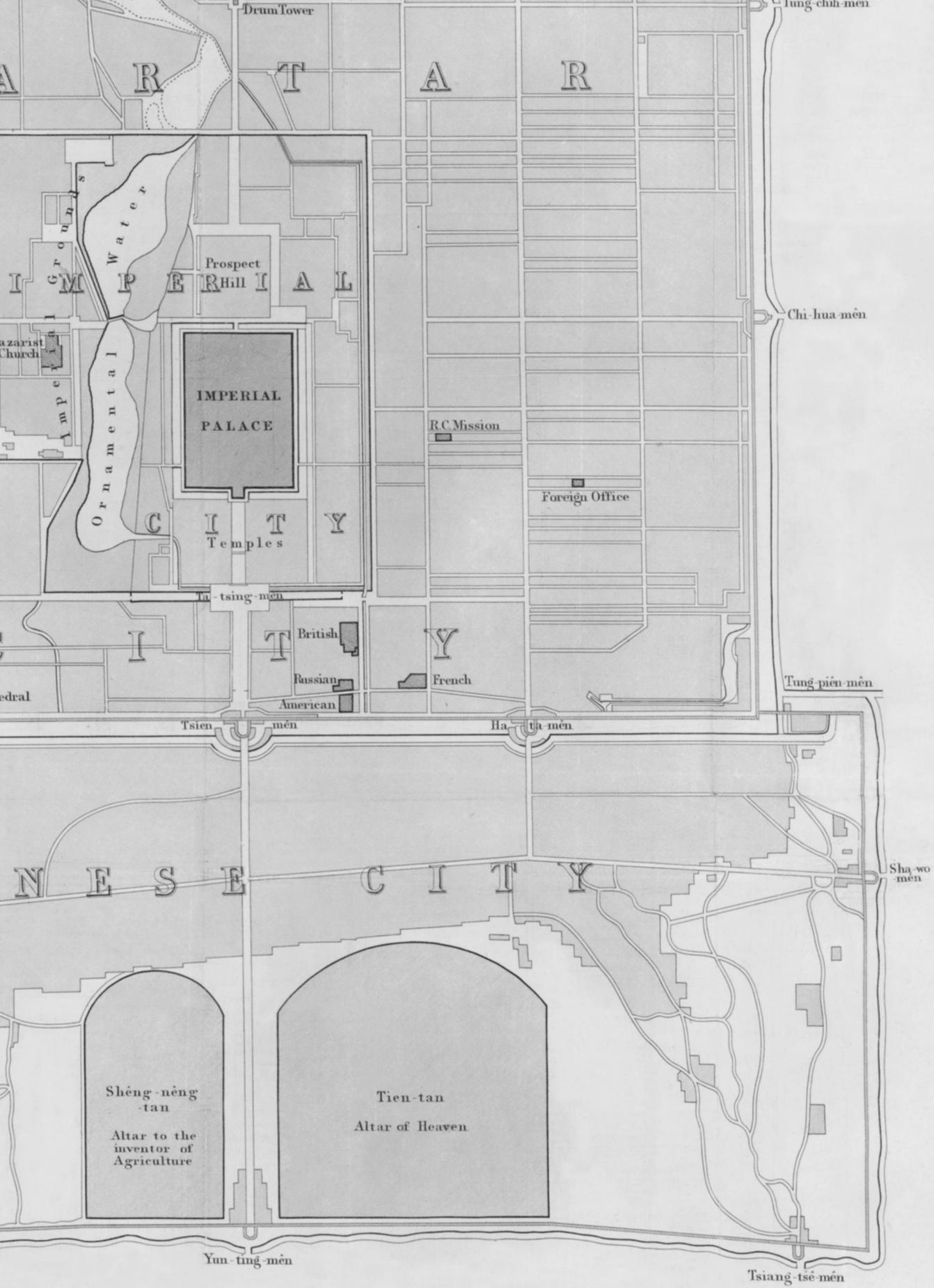
by Captⁿ Bouvier, of the French Engineers, 1862.

To face Page 129





Published for the Journal of the Royal Geographical Society by J. Murray, Albemarle Street, London, 1866.



The canal from Tung-chau to Peking was dug by the Mongols, who also carried through the far greater work of the Grand Canal. Tung-chau is twelve miles from Peking, and there is a difference of level of fifty feet between the two places. Hung-wu considered the city to be only the provincial capital of the north, and called it Peping. He reduced the size of the city, whose ramparts were at that time only composed of earth; and part of the old eastern rampart constructed by the Mongols still exists, $1\frac{1}{2}$ mile distant from the present walls, outside the northern gates.

In 1410, Yung-lo took up his residence at Peking, since which time that city has always been the seat of the court and the capital of the empire. It was at this time that he cast the large bells which still exist. In 1437 he built the brick walls, and gave the city the form it now has; he built the towers of the drum and the bell, as watch-towers for the guards, and also the enclosures of the Altar of Heaven, and of the temple of Shin-nung, inventor of agriculture.

In 1544, Kia-tsing built walls round the old or Chinese city, since which time both cities have retained their dimensions without change. Yen-king occupied part of the site of what is now the Chinese city, hence it is often called the old city. In the time of the Ming dynasty, the remains of the ancient city could be clearly traced; but since that time the faubourg, or suburb, has extended to the south, and obliterated all traces of it. The Chinese city is, indeed, merely a walled suburb to the northern city. Shun-che, the first emperor of the present or Tartar dynasty, did not change the laws and customs of the empire, but removed all the tribunals from Nanking to Peking in 1650, and divided the Tartar city among his chieftains, and the native Chinese resorted to the outer city; but in course of time these latter became more or less mixed with the Tartars in the inner city, and thus in both cities Manchoos, Chinese, and descendants of the Mongols of the Yuen dynasty mingled together.

Peking, being the capital of China, the residence of the court, and the centre of all the military and civil government of the empire and its colonies or dependencies, is a place of great importance. To it the tribute from the whole empire is brought. All the officers of the Government in the provinces are required to appear at court at certain intervals, and they all have agents among the retinue of the palace, or among the members of the families of the princes, who transact business for them, and defend their official administration as much as possible. To Peking also come ambassadors, or representatives, from the dependencies or tributaries of the empire. The most important of these are the Mongol princes or chiefs of the various tribes, who come attended

by many officers, soldiers, and servants to present their offerings and pay their respects to the sovereign as their feudal lord. These Mongol chiefs render suit and service by supplying a large contingent of cavalry in the Chinese army for any service to which they are called. Thus the late general and commander-in-chief, San-ko-lin-sin, who held the Taku forts against us in 1859-60, was a Mongol, and the head of the Kirchin or Caratchin tribe; he was finally killed in battle fighting at the head of his cavalry against some rebels in Shantung, when he was basely deserted by the infantry and other parts of the army.

There is much of state craft in the management of the Mongols. These tribes are very numerous, occupying, as they do, the wide and extensive plains of Mongolia. These people, once under Gengis-Khan and Kubilai, conquered China and for nearly 100 years held the sovereignty, and even now much is done to propitiate them. A large number of the cadets of the princely families become Lamas—the hierarchical form of Buddhism, called Lamaism, being the religion of the Mongols; and some very handsome temples and monasteries have been built in and near Peking, which are richly endowed by the emperor. In these monasteries 10,000 Lamas live and are well fed and provided for; and when their relatives from the steppes come to Peking, they find them living in much comfort and respectability, and are pleased therat. But while the monasteries are thus sustained, these Lamas are held as a kind of hostages for the good conduct of their friends at a distance. The tie that holds the Mongols in fealty to the Chinese Government is but a loose one, and it is part of the policy of the latter to keep them thus in some kind of subservience. Among the things that help to do this, it may be stated that the Mongols are not at all a literary people; they are nomads, and keepers of horses and cattle, and they look up with respect and reverence to the more accomplished and studious Chinese, to whom they are indebted for all their literature, except the prayers and invocations to Buddha; and it is with the Mongols as with the Japanese, that they regard China as the seat of all literary excellence, and superior to all other nations.

The attendants of the Mongol ambassadors bring with them for sale in Peking large quantities of frozen game, wild boars, venison, antelopes, pheasants, hares, and fowls, also a large quantity of butter packed in the intestines of animals, felted blankets made of wool and camel's hair, which latter has the quality of being capable of felting.

It was curious to see the Mongol officers have their camel's-hair tents pitched in the court-yard of the houses allotted to them by the Chinese Government during their residence in the capital, the

rooms of the houses being used merely for out-offices. The Mongols said the tents were warmer and more comfortable than the rooms. This embassy always comes early in the winter.

The next embassy in point of importance is the Corean. The ambassador is attended by about 200 officers and servants, and troops who come under his escort. This embassy travels in carts from the peninsula of Corea, round the head of the gulf of Liantung, and occupies thirty days on the journey. The traders bring large quantities of the peculiar tough Corean paper for sale, used for windows instead of glass, large quantities of oiled-paper fans, Corean jinseng, thick cotton-cloth, and gold-dust to a large amount; and they take away various Chinese manufactures, as silks, satins, porcelain, foreign camlets and cotton goods, various drugs, and many Chinese books. The appearance of the Coreans is very peculiar; they dress chiefly in light-coloured clothes—the officials in silk, but the traders dress almost entirely in white Corean calico; they wear a high-crowned hat with a broad brim,—these hats being beautifully made of very fine slips of bamboo, varnished black, and held together by horsehair; they also wear a kind of hair-net or cap made of horsehair beautifully worked.

Besides the regular embassies, the Mongols and Coreans send officers before the end of the year, or rather in the 10th month, to obtain Chinese almanacks for use in their respective countries, which are both dependent on the Chinese Government for these publications.

The general position of Peking.—The city is situated on a large alluvial plain, about 150 miles from the sea on the east, and 10 miles from the hills on the west. The whole of the plain has been formed by deposit from the Yellow River, which once emptied itself into the sea in the Gulf of Pechili, even yet in some of the old native maps the name of the Yellow River is given to one of the districts. Since the neglect of the river-banks, resulting from the Taiping rebellion, and the rupture of these banks and consequent dispersion of the water, much of that great river-stream finds its way again into the same gulf.

There are two or three rivers which cross the plain. The Peiho passes some distance to the north of the city, and is joined by the Shaho from the hills to the north-west; the Hwan-ho, rising beyond the Great Wall, passes through the valleys between the western hills, then flows to the south of the Imperial hunting-ground, and eventually falls into the Peiho at Teen-tsin. There is also a small stream, which comes from the hills near Yuen-ming-yuen, and its water is brought into the city for the supply of the palace lakes.

The water for domestic use is drawn from wells, yielding an

abundant supply of good water, which is carried to the houses in tubs on carts and wheelbarrows.

The hills commence 10 miles to the east of the city, and are formed of sandstone, carboniferous limestone, and the coal strata. In one part there is slate, and the houses of the villages near the slate-quarries are covered with slates; discs of slate are also used in the city for the covers of water-jars. To the south-west, in the district of Fang-shan, there are extensive quarries of white marble, whence are dug the enormous blocks used for the figures of men and animals at the Imperial tombs, and for the construction of bridges, temples, and altars in and about the city.

There are many great strata of coal all through the hilly region to the west, north-west, and north-east, extending almost to Kalgan on one side, and to Jehol on the other; much of this is anthracite, but there is also a large quantity of excellent bituminous coal, and the investigations of those able to judge in this matter show it to be equal to the best steam-coal from South Wales, and sufficient in quantity to supply all the steamers in India and China. At present the coal-seams soon become drowned by water, as the Chinese have no means of raising the water beyond a slight depth, and are then obliged to discontinue their works and confine their industry to the surface galleries, where the seams crop out. If steam machinery were used, the deep coal of first-rate quality could be reached with advantage, but this the Government will not allow to be introduced.

The climate of Peking is very dry for the greater part of the year. Very little rain falls in the spring; in June, July, and August there are heavy thunder-showers, which flood the ground. In the autumn, again, there is little rain, and from November to March no rain at all, and but very little snow. The amount of rainfall for the year is about 26 to 30 inches. The thermometer rises in June and July occasionally to 100°; the average maximum for these months being about 90°, and the greatest cold experienced during the three winters I spent in Peking was 6° below zero, so that the range of temperature may be stated at 106° of Fahrenheit. During the winter the ice is usually two feet thick, and at this time very large quantities of it are piled up in deep pits, covered with mats and a layer of mud, and thus kept for use during the summer heat.

The city is supplied with an elaborate system of open water-courses and drains; these were made by the first builders of the city, and much improved by Keen-lung, but they are almost all now ruinous and in decay, and no water runs through them. Formerly there was, no doubt, a full supply of water to wash out these drains; but now no water comes to the city except the small

stream spoken of from Yuen-ming-yuen, which fills a large reservoir to the north of the city, and supplies the palace lakes and the Tungchau canal. The reason of this change is, that fifty years ago great inundations swept over the plain, broke down the bridges, tore up the beds of the small rivers, and destroyed the water-courses; evidence of the destruction caused by these inundations can be seen all through the country around, in broken bridges and blocked-up dry rain-courses. The political decay of the government having then commenced, no funds were at hand to restore these water-channels, and thus the whole system has become useless and inoperative.

General State and Condition of Peking.—In the middle of last century, Peking was one of the handsomest cities in the world; its grand walls, broad streets, large temples, and the palaces of the princes were all in their best condition. The great Keen-lung was then on the throne, and though he ruled the land with an iron sway, he did much good to all classes of the people, and spent very largely of his resources in improving and adorning the capital to his utmost ability. During his reign the empire generally was at the climax of its glory; he was a warrior as well as a man of great artistic taste; he trained himself by constant exercise, both in hunting and warlike excursions, and kept all his followers and soldiers for a portion of every year in the field, and lived with them in tents, moving about sometimes in one direction, sometimes in another. At this time China was looked up to and respected by all the surrounding Asiatic nations. In 1771, the remarkable flight of the 500,000 Taurgouth Tartars from the Caspian to China took place, and the remnant of that great host, after passing the lake of Tengis, or Balkhash, was received by Keen-lung with all welcome at Ili, where he was then hunting. The Russian Government remonstrated with the Emperor; but he replied, they were his own people, who once revolted, but had now returned to their allegiance, and he should protect them to the utmost. He did protect them, gave them land, and they have remained in China ever since.

In 1793 Lord Macartney's embassy went to Keen-lung and saw the Emperor, but nothing came of it beyond the passing of compliments. To this embassy we are indebted for a largely increased knowledge of the country; and much attention was thus attracted to China and its affairs. Keen-lung abdicated the throne after a sixty year's reign in favour of his son, in the hope that he might see his son rule with vigour in his stead; but after his death, which soon followed his abdication, Kia-king did not follow his father's example, gave way to luxury and vice, and neglected the government altogether: thus the empire gradually fell into trouble, became much impoverished, and has never been able, on account

of the incapacity of its rulers, to recover itself. Constantly becoming weaker and weaker, it has at length reached its present degenerate state. Kanghi and his grandson Keen-lung were strong, able, and wise rulers; and, despots though they were, they did all they could to make their kingdom great and prosperous: they were also both men of great ability, and lived in much abstemiousness and frugality, so far as they were personally concerned;—ever ready for instant action, either in the court or in the camp: but they have had no worthy successors. What is true regarding Chinese families is also true regarding the empire generally. A man of ability and industry accumulates a fortune, raises his family, buys a large extent of land, erects a large mansion, and becomes a person of great importance in his district; probably his sons will still keep up the family possessions, but their descendants give way to carelessness and dissipation, and the fortunes of the family gradually decline; very soon the house falls into a neglected state, and little is left to the members of the family beyond the tradition of their former grandeur. So it is with the dynasties,—the talents and energy of the first rulers gave them firm possession of power, and they established their throne on a broad foundation; and as long as their successors followed their example, and lived abstemiously, and, by attention to the government of the provinces, retained in their own hands a strict rein on the officials of every rank and grade, the country prospered; but by degrees the rulers became luxurious, and heedless of the cares of their government; the revenues declined, the provincial authorities oppressed the people, discontent and turbulence took the place of good order and discipline, and rebellions of greater or less importance have exhausted the resources of the country. Thus the whole land becomes impoverished, public affairs are thrown into confusion, fresh rebellions arise and produce their dire effects in the depression of all Imperial rule, and then some energetic rebel chief takes possession of the vacated throne, inauguates with vigour a new dynasty, and rescues the country from its low and ruinous condition. For the first 150 years of this Tartar dynasty the empire was flourishing and prosperous, owing to the careful rule of astute sovereigns; but for the last seventy years power has declined, and the government is now much reduced. The *people* have great wealth, but so little revenue goes to Peking that the court is in a very poor condition, the palace is neglected and almost ruinous, the capital has much decayed, all the best buildings are falling into ruin, and signs on all sides give evidence that the Tartar sway is becoming weaker and weaker, and ready to yield to some stronger hand.

The walls of the Inner or Tartar city are built of large bricks, and consist of outside retaining walls, enclosing a mass of earth

and stones, which has a thick layer of concrete at the top, and this is covered by bricks. The wall thus constructed is 36 feet high, having a parapet of 6 feet on both sides ; the breadth at the top varies from 40 to 52 feet, and is widest on the north side of the city. The circuit of the walls of the Tartar city is $14\frac{1}{2}$ miles, the extent from north to south $3\frac{2}{3}$ miles, from east to west $4\frac{1}{3}$ miles. There are nine gates ; three on the south, and two on each of the other sides : the central south gate, or Meridian Gate as it is called, is directly opposite the great gate of the palace ; through it the Emperor passes when on his way to the Altar of Heaven or to the imperial hunting-grounds. Through this gate no coffin is ever allowed to pass. One of the gates in the north wall is the Anting Gate, which was given up to the English and French generals when the allied armies encamped in the large plain outside this gate in 1860.

The Governor of the city is called the General of the Nine Gates, and is an officer of high rank. The captaincy of each gate is given to the imperial princes, who derive a portion of their personal revenue from what they can obtain over and above the real tariff exacted from all traders taking goods into the city ; even the peasantry passing through with their baskets of provisions have to pay for the privilege, and I have seen the gatekeepers, who keep for themselves all that they exact in kind, require a man with a basket of eggs to give them one or two on passing. The camel-drivers, who bring coals from the mountains, also give at each gate a lump of coal as their tribute.

The gates consist of an inner gate in a lofty arch : this opens into a large enceinte, enclosed by a wall of as large dimensions as the original wall, and at the side of this enceinte is the outer gate. The enceinte of the meridian gate encloses a large space used as a review ground, to which there are three gates, one on either side, and the Emperor's gate in the centre. In this space are also two shrines to the God of Wealth, one of which was in fashion as a great resort for the shopkeepers, who flocked to it in immense numbers on the appointed days for presenting their offerings of candles and incense. Over both the inner and outer gates lofty handsome and square buildings or towers are erected, which are called forts, and are pierced for wall-guns and musketry. Some of these towers contain a large quantity of cannon. The gates are closed with much ceremony every evening shortly after sunset, and only opened during the night on occasions when some high officer requires to pass through.

The walls of the outer or Chinese city are not so large as those of the Tartar city. Their length or circumference from the south-eastern corner of the latter to the south-western corner is 10 miles, being $2\frac{1}{4}$ miles from south to north, and 5 miles from east to west.

The entire circumference of the walls enclosing the two cities is 20 miles, leaving out the south wall of the Tartar city, which is enclosed by the wall of the Chinese city.

Kia-tsing, of the Ming, purposed to carry the wall of the Chinese city round the outside of the wall of the Tartar city, then to have a second or outer enclosure; but he had not funds sufficient for the work. Hence it is that the Chinese city projects on the eastern and western sides beyond the walls of the chief or Tartar city. In this Chinese city there are seven gates: three on the south face of the wall, two on the east, and two on the west; besides the gates that open out of the Tartar city.

The walls of the Tartar city enclose two other so-called cities, which have their distinct walls one within the other. The first is the Hwang-ching, Yellow or Imperial city, from the walls being coloured yellow, and inside this is the Tse-kin-ching, Forbidden city or palace, with red-coloured walls, which occupies the centre of the whole, and where the Emperor lives in the winter-palace. This is an extensive range of buildings, courts, temples, and handsome pavilions, for the use of the court. Many of these buildings have very richly glazed yellow-tiled roofs, but they are in great want of paint, and look almost ruinous. No European is ever allowed to enter the Forbidden city.

The civil government of Peking consists of two magistracies or districts, called respectively the Wan-ping and Ta-shing districts. The magistrates placed over them are subordinate to the Shun-teen-fu, the prefect or chief officer of the Shun-teen department. These officers have the usual subordinates connected with them in the management of the city, but it is not necessary here to allude to them in detail.

The garrison of the city is composed of the bannermen, the descendants of the adherents of the various Manchu Tartar chiefs who helped to conquer China in 1644. These chiefs settled in Peking with the title of princes, and had portions of confiscated land given to them, on which they built residences or palaces for themselves, called Fus. These buildings are generally in a ruinous state; but some of them are very handsome. Many of these Tartar princes of the Conquest, as well as the imperial princes or descendants of the royal family, lived in Peking. The bannermen or soldiers of the pa-ke, eight banners, are not amenable to the civil jurisdiction of the magistrates, but are wholly responsible to their own officers; in fact, are under the military laws of their own class.

Kanghi, the second Emperor of the present dynasty, who reigned sixty-one years—from 1662 to 1723—was much engaged in establishing his imperial power, and did little for the embellishment of Peking. He compiled his great dictionary, and caused

the survey of China to be made, and the large map to be engraved by the Jesuits, who during his reign were intermittently in favour and disgrace, on account of discussions regarding the question as to whether the worship paid to ancestors was a civil or an idolatrous rite. He was, on the whole, a wise and judicious sovereign, and succeeded in consolidating the empire. It was during the reign of his grandson Keen-lung—from 1736 to 1795—that the chief buildings and temples of Peking were erected, and it is very noticeable that, if attention is excited by the beauty of any structure, either in stone or bronze, it is almost invariably found to bear the name of Keen-lung. He was a man very fond of the fine arts, and possessed much good taste; and while he greatly extended the empire to the westward, and by his rigorous rule maintained his power over the whole land, he greatly improved and embellished his capital, and also by his literary abilities was able to superintend and have carried out the publication of some most beautiful and valuable Chinese books.

The Streets of Peking.—The whole city is crossed from north to south by two long and very broad streets, and on each side of the palace they proceed direct from two of the south gates, and are quite straight for about 3 miles, when they turn towards the northern gates, which are not in direct line with the southern gates. These streets are crossed by two large streets from the eastern gates to the western, and at the points where they intersect there are very large wooden erections on pillars, called triumphal arches or gateways. They are, in fact, memorial gateways, without the gates or valves. These great streets are crossed by many broad streets, and these again by an infinite number of narrow streets, called *Hutungs*, or lanes. The great streets are lined by private houses and shops, with the richly carved and gilded fronts peculiar to Peking. Next to the houses is a broad pathway. The centre of the street is raised about two feet, to form a carriage-way, and between this central part and the footway, in the busy parts of the city, and especially near the cross-roads, there are on both sides long lines of wooden huts and shops, which much obstruct the streets and give them a mean appearance. The streets are not paved, the roadway being only of earth, in consequence of which the streets in dry weather are extremely dusty, and in wet weather almost impassable from the depth of mud which is produced by the constant passage of carts. In some of the streets below the general level I have seen the whole of the roadway for half a mile covered with two or three feet of mud, in which many carts were wrecked and overturned, to the great discomfort of the persons riding in them.

Large numbers of beggars are seen in the streets of Peking. A subordinate officer, who may be designated as king of the beggars,

is in charge of them, and is responsible for their good conduct. They go about the streets of the city, and can remain at the door of a house or a shop, and clamour for relief until a copper coin is given to them, when they must move on. During the summer they lie about the streets and in doorways, in the winter they congregate in ranges of huts provided for them. Here they pay a small sum for the coals used to warm the stone bed-places, on which they sleep in long rows, and thus keep each other warm. These huts are kept tolerably clean. The whole assemblage is turned out in the morning; and it is a curious sight to see these beggars leaving their night quarters to pursue their avocations in the streets. No public provision is made for this class of the community, but the shopkeepers acknowledge their right to claim relief; and during the cold weather subscriptions are raised to provide a bowl of hot rice-gruel or millet-porridge for every one that applies for it. Outside each of the gates, and at various temples, kitchens are opened for this purpose, to which great numbers of the poor resort in large crowds every morning, and all applicants, whether beggars or the poorer class of work-people, are relieved.

The Public Offices of Government, &c.—The Nuy-ko, or imperial cabinet, meets in the palace itself.

On the south side of the palace, in the Tartar City, are situated the various offices of the general government of the country, chief among them are the six Tribunals or Boards: the Tribunals of Civil Office, Revenue, Rites, War, Punishments or Criminal Judicature, and Public Works.

These tribunals have large buildings for the performance of their several functions, but these are for the most part little used,—except those of Revenue and Punishments, which are fully occupied—the general work of the departments being conducted at the houses of the officers, the public offices being only used on State occasions. The presidents and vice-presidents of these tribunals—more especially the former—are officers of high rank, and, in fact, Secretaries of State. They and their subordinates are selected both from the Manchus and Chinese in about equal numbers; two or three Mongols are also among the number. Besides the above, there are the—

Tsung-jin-fu.—Officer for the control of the Imperial household.

Le-fan-yuen.—Colonial office for the management of all affairs connected with the Mongol, Corean, Thibetan, and Mahommedan embassies.

Too-chu-yuen.—The Censorate, one of the most important posts of the Government. These Censors have the right to blame the action of all departments, and even control the Emperor him-

self; but they are made responsible for the truth of their representations, even to their own lives.

Han-lin-yuen.—The Imperial University, or Hall of the Literary Chancellors. These regulate the examinations of candidates; record the daily actions and words of the Emperor, often much to his annoyance; prepare public documents, and receive memorials, &c. I saw the celebrated library connected with this office, but it was in a very dilapidated condition and the valuable books much exposed to the weather.

Kin-teen-keen.—Astronomical Board, with which many of the most able of the Jesuit missionaries were once connected. This office has charge of the observatory, where the observations are recorded; it also prepares the Almanac.

Ta-E-yuen.—Great Medical Hall; and various offices for regulating the supply of horses and camels for public service, for providing sacrifices of various kinds, for regulating sacrifices and ceremonies at the public temples and altars in Peking.

Not far from the Roman Catholic cathedral there are the extensive stables and yards where the Imperial elephants were kept. These animals were used in processions and on great state occasions. In Keen-lung's time there were eighty or one hundred elephants kept: when I visited the place there was only one elephant—a very old one, and he shortly afterwards died, and the stables are now empty. The beasts were brought from Burmah and Siam as presents to the throne.

The common execution-ground is situated in the Chinese City, at one of the cross-roads, which is usually occupied by a vegetable market; and the place is, in fact, called the Cabbage-market. When an execution is to take place the stalls are cleared away, and the criminals are beheaded on a pile of rubbish in the street. The heads are placed in small wooden cages, and slung on short poles stuck in the earth. As soon as the execution is over the market goes on as usual, and I have often seen a dozen fresh heads in their cages among the vegetable stalls, the passers-by taking no notice of the circumstance. It is here that the great autumn execution takes place, when a large number of criminals are executed, so as to clear the prisons before the sacrifices to heaven by the Emperor at the winter solstice. It is at this place that political offenders are executed; for the ex-Ministers who have not carried out the plans of the Government satisfactorily are usually put to death. Su-shun, the ex-Regent of the empire, was beheaded here in November, 1861. He had abused the confidence of the Emperor, and also had issued vast numbers of bank-notes in connexion with several banks he had in the city. These notes were used for large payments to contractors for Government works, and to shopkeepers for the supply of the

Court, but he afterwards refused to redeem them ; and as I rode along the street through which he was to pass to his execution, I found both sides lined with those shopkeepers and bankers who had lost heavily by this trick, standing there to jeer him as he passed. Shortly after I arrived on the ground the public executioner and his attendants arrived in their carts, and then Su-shun himself was driven up in a common cart, and passed quite close to me. The cart stopped ; he got out, was encircled by a number of officers bowing to him, and was at once executed.

Here also was executed Ho-kwei-tsing, ex-Governor-General of Kiang-nan. He was flying from Su-chau, when that city was attacked by the rebels. The inhabitants tried to prevent his escape, and he ordered his soldiers to fire upon them. For this he was condemned : at least, this was the excuse ; his real crime being his unsuccessful defence of Su-chau. This man had powerful friends in Peking, and, lest they should attempt to rescue him, he was awakened one morning before sunrise, hurried to the Cabbage-market and there executed.

In 1860, General Shing-paou was commander-in-chief of that part of the Chinese army which held the high road between Tung-chau and Peking, and had its chief position on and around the bridge called Pa-le-chaou. Being wounded in his unsuccessful defence of this bridge, in his rage and annoyance he beheaded, or ordered to be beheaded, his two prisoners, Captain Brabazon and Abbé de Luc. After this he was made commander-in-chief of the Chinese army in the central provinces, but was defeated by the rebels, and in consequence various accusations were brought against him. He was called up to the capital as a prisoner, and tried by the Hing-pu, or Board of Punishment, in whose prison he was lodged. He was condemned to death. It was expected that the efforts made by his powerful friends at court for the reversal of the sentence would have been successful, and large bribes were offered, and, it was said, were accepted, to have this carried through, and Shing-paou did not at all suppose that he would have to suffer. One day he had appointed a band of play-actors to exhibit before him, and his family were to join him on the festive occasion ; but early in the day the President of the Board of Punishment came into his rooms, and announced that he had an edict from the Court to read to him. He dressed himself in his court robes, when, to his disgust, he found, instead of an order for his release, that the edict was the sentence of death, issued by the Dowager Empress, as chief member of the Regency. He protested against this ; but the President told him the orders were immediate and must be obeyed ; and at last, after much angry discussion, he was forced to mount a table, a noose thrown over a beam was placed round his neck, the table was removed,

and he left pendant. His body was given to his friends; and as he did not die by the sword of the executioner, it was reported to court merely that he had died in prison, and the whole of his family and property were not sequestered, as would have been the case had he died in the Cabbage-market.

In the north part of the "forbidden" city are the park and gardens of the palace, in the centre of which is the very beautiful picturesque hill called Kin-shan, crowned with very pretty pavilions. This hill was made by the earth dug out of another part of the grounds to form the two lakes on the west side of the palace. One of the Ming emperors raised this hill, and it is said that he first gathered an immense quantity of coal for the foundations of the hill, so that should the city be besieged there would be an abundance of coal for the use of the people. This park is the resort of the members of the Court on summer evenings. On one of the trees on the side of the hill the last emperor of the Mings hung himself in 1643, after he had witnessed the suicide of all his family. This was done lest he should fall into the hands of the rebel Le when he had taken Peking.

In the centre of the most northern of the two lakes is an island, with a pagoda on the top of it. It is made of marble and stone which formed a mound built originally at Kai-fung-fu, in the Sung dynasty. The whole mass was brought to this place overland during the Kin dynasty, it is said. Round the lake are several large Imperial temples, which are very handsome. One of the principal priests came to me for surgical aid as a patient, and invited me to see the temples, which well repaid a visit. They are all beautifully built, and situated in most picturesque positions on the edge of the lake. The temples, terraces, and pavilions are all in perfect order, and are used for the Imperial worship. In the largest of the temples there are 10,000 small gilt bronze images of Buddha ranged in cells all round the walls of the immense building, which has three lofty stories. The face of one of the walls in front of a temple is covered with slabs of porcelain, with large dragons in very high relief, which is the finest specimen of that kind of work that I saw in Peking. In one of the temples is a very large image of Buddha, 70 feet high, with 1000 arms disposed in semicircular rows on each side; it has also 1000 feet or sets of toes, and a vast number of small heads, arranged like a pyramidal crown on the large head; in one hand is a great umbrella, with the handle formed of a lofty spar, and the figure sits on a mass of figures of men and animals.

Outside the north wall of the city is the Altar of Earth; on the east face is the Altar of the Sun; on the west face that of the Moon; and outside the south wall, but in the Chinese city, are the altar to Shinnung, the founder of agriculture, and the Altar of

Heaven. All these altars are large and handsome structures, surrounded by two or three walled enclosures or parks. At certain times the Emperor himself, or in his stead various high officers, go to these altars and offer the sacrifices, for the performance of which there is an appointed order and ceremonial. The chief of these altars is that dedicated to heaven, namely, the Teen-tan, in the south part of the Chinese city, where the Emperor goes during the night preceding the winter solstice to make his offerings to heaven. These altars signify in China the residence of the rightful sovereign, and more especially is this the case in regard to the Teen-tan, where Shangti is worshipped by the Emperor. The idea of this altar, as the Yu-en-tan, or Raised Hillock, dates from the Chau dynasty, about 1200 B.C., when it was carried out in Sigan-fu, and the erection of an altar of this kind has since been one of the chief signs or manifestations of Imperial sovereignty. Shun sacrificed to Shangti in B.C. 2230. This altar in Peking was built in 1430 by Yung-lo of the Ming, soon after he removed his Court from Nanking to the north. It was much beautified by Keen-lung. In the worship carried on here the Emperor acts as a high priest. He only worships; and no subject, however high in rank, can join in the adoration. His officers stand round him on the lower terraces of the altar; and while the bodies of oxen are burned on a large square altar near at hand, and various other burnt-offerings made, he kneels down, offering incense, while the appointed officer recites certain prayers, and a large band of musicians and singers raise a song of praise. There is no idol or picture or other representation of this Shangti, and it is believed, by many persons well qualified to judge on this point, that the worship is the remains of the traditional Monotheism derived from the Jewish worship, and that Shangti is the true God or Jehovah, however low may be the Chinese idea regarding Him.

The Teen-tan is a beautiful place. The whole area, which is about a square mile, is enclosed by a solid wall; inside this is a large park, with fine avenues round it; in the centre is another enclosure, containing two large and lofty circular marble altars, rising by means of three sets of broad steps divided by terraces, and each set of steps and terraces enclosed by handsome carved marble balustrades. The north altar is that to the Vault of Heaven, and the centre of the flat top of the altar is occupied by a lofty pagoda, with a series of three projecting roofs covered by glazed blue tiles, the highest conical roof terminating in a large gilt bronze ball.

In this pagoda or temple are tablets or representations of the stars and constellations, in fact, the host of heaven, which are here worshipped, that the country may enjoy favourable seasons.

The court of this altar is surrounded by large buildings, one of which is for the large tablets of the former emperors of this dynasty, whose manes are here worshipped; the others are for the officers and their attendants, and for the vases and other vessels used in sacrifices, and there is a very long covered gallery, leading to the buildings where the cattle are slain for the offerings. The court-yard is approached on the west side by a large stone incline; on the south side a large stone and brick causeway leads to the south altar, properly the Altar of Heaven. This is also circular and very large, built of marble with steps and terraces; but on its flat top, about a quarter of an acre in extent, there is no temple or other building,—it stands alone in its enclosure, and there is no building near it, except one beautiful small pagoda-like temple with blue roofs, where the tablet, having inscribed on it the name of Shangti, is kept, and whence it is taken to be placed on the altar. It is on the top of the terrace itself that the Emperor worships and presents the incense; near the grand altar there is a square altar, where the burnt-offerings of oxen are made, and close to this the large iron braziers, or baskets on tripods, in which the offerings of silk and cotton are burned, and also for the burning of incense. In proof that burnt-offerings are thus made I have picked the burnt bones of oxen out of the altar, and shreds of silk out of the braziers.

In one part of the grounds is a large building, called the Palace of Penitence, where the Emperor is supposed to spend some hours in humiliation before he approaches the grand altar. In other parts of the park are several large buildings, for officers, guards, and attendants, and a large slaughter-house, for preparing the bodies of the oxen for sacrifice. Near the entrance of the park is a large enclosure, where the peculiar black cattle are kept which are used for sacrifice; between this place and the outer gate is a village in which the musicians used on state occasions live.

This Altar of Heaven is the most interesting of any of the Chinese temples I have seen.

Near to the Teen-tan, on its west side, but divided from it by the very broad road which runs through the Chinese city from north to south, is the Altar of Shinnung, the founder of agriculture. This also has extensive park-like grounds, enclosed by a wall. In the centre are two or three square altars, one to Shinnung, one to the seasons as under the protection of the planet Jupiter, and another to the fruits of the ground. In one part of the park is a piece of enclosed ground, which the Emperor assists in ploughing, that is, he touches the plough and scatters a little grain, he then sits on a raised terrace to witness the remainder of the work. The produce of this imperial field is used in sacrifice.

In a handsome stable-yard, the beasts kept for ploughing live for a time ; here also the imperial implements of husbandry—ploughs, harrows, rakes, &c., &c., all painted red—are carefully stored ; there is also a small model granary, for holding the imperially cultivated grain. The purpose in view is, that the Emperor desires to confer honour on the pursuit of agriculture, as producing the means of life, and when he has presented gifts on the shrines, he then joins in the labour of the field.

In the west part of the Tartar city, there is also a very handsome temple, called the Temple of Light ; it is somewhat in need of repair, but is a very tasteful structure, and well worthy of attention.

The Temple of Confucius, in the north of the city, is a very beautiful building. The large hall contains the tablet to the “Teacher of 10,000 ages,” the tablets to Mencius, and the other tablets of the sages and disciples. The hall is very large and beautifully decorated ; suspended from the roof are the gilded and richly carved memorials in honour of the great sage, from each of the emperors of this dynasty. The court-yard contains many old yew-trees, which were planted in the Yuen or Mongol dynasty ; in the same court are some large marble tablets, the gifts of emperors. At the main entrance to this court are the ten stone drums made of granite, and covered with inscriptions in ancient seal characters, said to be of the date B.C. 800, and to have been brought from Lohyang, then the capital of the Chau dynasty. In the outer court there are many stone tablets, several of them of the Yuen and Ming dynasties ; the names of the higher orders of graduates are carved on these stones after the examinations, and it is considered a great honour to have the name thus inscribed in the great Imperial University. The offerings to Confucius generally consist of fruits, &c., but on the day that the Emperor or his deputy worships at the shrine, offerings of slain beasts are made.

There is another literary establishment close to the Confucian temple, where the Emperor grants degrees to Manchus, as much attention is paid by this dynasty to promote learning among the race of Tartars from which it sprang. Within the enclosure are various spacious buildings : in the centre is a raised marble terrace, on which is placed the Imperial pavilion, an exquisitely beautiful structure ; the only furniture it contains is a yellow chair, on which the Emperor sits and confers his favours ; round the terrace is a circular moat, walled with marble, and over the road by which his Majesty enters is a magnificent three-arched gateway, covered with glazed tiles ornamented in high relief. Round the court are corridors, in which are very many stone tablets. On these the

whole text of the Chinese classics is carved in pages, so that they can be printed off, and form a standard imperial edition of those highly-valued works.

The Observatory is placed contiguous to, and partly on the east wall of the city. It is a square tower, 60 to 65 feet high; the present structure was built in the Ming dynasty. The Mongols had an observatory here, and the large bronze astronomical instruments and stands in the lower court-yard, are said to have been made by them. Verbiest and others of the Jesuit missionaries made finer instruments for the Emperor, which are now on the top of the tower. The most remarkable of these is a large bronze celestial globe 6 feet in diameter, most carefully cast: this and the large armillary spheres and transit instruments were cast in Peking; one large transit instrument was made in Europe, and sent out early in the last century as a present from the King of France. Observations are still taken from the tower, but the bronze instruments are not now used.

The Public Hall or University for literary examinations is very near the Observatory. It consists of a large walled enclosure of some four acres; on one side are the entrance gates and some halls. In the centre is a three-storied pavilion, where the superintendent and his immediate coadjutors sit and inspect the whole area, which is divided and subdivided into numerous narrow passages or lanes, lined with small 4-feet-square cells, in which the students sit during the examinations, and write their theses. There are 10,000 such cells, additional cells can also be erected, and 14,000 students have been examined there at one time, though this is unusual—not more than 6000 were present at any examination while I was in Peking. The people had been so much impoverished by various rebellions in the north of China, the roads become so very unsafe, and the Grand Canal fallen into ruin from neglect, that the students did not frequent the capital so numerously as in more prosperous times.

The largest Lama Monastery and series of temples in the city is inside the Anting Gate. It is said to contain 2000 Lama priests—Yung-ching, the son of Kanghi lived here during his minority. The establishment is a kind of metropolitan cathedral, and the full choral Buddhist service is performed there, and the chanting of the Lama Liturgy is very surprising, especially when the priests burst into a full and loud sounding chant, the bass voices being aided by some enormous horns or trumpets. It was a striking sight to see the priests in full dress conducting the service. In one of the large temples there is a very great image of Buddha, 60 feet, almost as large as the one spoken of as seen in the Palace temples.

In the year 1410, Yung-lo, of the Ming dynasty, cast the

three large bronze bells which still exist: one is over one of the palace gates; the second is in the tower of the Bell—on it the day and night watches are rung; the third, and largest, is in a temple to the north-west of the city. It is the largest bell extant that is suspended and in use; for the Moscow bell, which is larger, is on the ground, and is also broken. This bell is used when rain is prayed for by the priests; it is 15 feet high, and its ears for suspension are 10 feet more—thus it is 25 feet in height; across the mouth it measures 11 feet, and is 9 inches thick; it is made of fine bell-metal, is covered with characters within and without, constituting one of the large Buddhist collection of prayers—these characters were cast on the bell when it was made, and were not cut out afterwards; the weight is 120,000 lbs. or 60 tons. It is a fine specimen of casting, and perhaps could not be excelled even now in Europe. It is stated in a letter of Verbiest, quoted in Kircher's 'China Illustrata,' written 200 years ago, that an iron bell, cast at the same time as these bells, lay in a court-yard near the Bell Tower. I went to look for it, and found it in the very place spoken of so long ago; it has probably never been removed from the place where it was originally cast.

Yuen-ming-yuen.—The former summer palace of the Court was a city of palaces enclosed by a wall. The space thus enclosed is at least 6 miles round. It is situated 10 miles to the north-west of the capital, to which there is a road paved with slabs of granite. The Emperor and his Court chiefly resided at this place. The palace in Peking was only used occasionally. Yuen-ming-yuen was a beautiful place before its destruction by the orders of Lord Elgin in 1860: the burning of the palaces was a measure rendered imperative, as a means of teaching the Chinese Government, that they could not with impunity commit acts of treachery and cruelty against persons whom they had entrapped into trusting to their professions of peace, and then violently seized and tortured to death, and even at this royal residence exhibited in their tortures, for the amusement of the inhabitants.

The first thing that is seen on the stone road leading from Peking is the lake and its islands, on which are several temples. A long marble bridge of eighteen arches connects one island with the road, and at the foot of the bridge is a bronze figure of a cow, as large as life, reclining on its pedestal: it is a very fine casting and was made by Keen-lung. There is a local tradition regarding it, and it is supposed to be a guardian of the locality. The road winds round the lake, and leads to a large open space before a guard-house and some great gates; in front of the gates are two colossal figures in bronze, of lions on great pedestals: these and the great figures in bronze of various animals at the other palace gates, are splendid specimens of castings, and are very valuable.

These gates give entrance to a large park-like enclosure, on the edge of the lake. In the centre of the enclosure is a fine hill, which is covered with the ruins of large temples and pavilions, where the members of the Court come for worship, and also to spend the summer evenings in the cool air from the lake. The temples are richly ornamented, and broad steps lead up the face of the hill, alternated here and there by handsome pavilions. On the top is still remaining a very fine temple and summer-house, covered with glazed tiles both on the walls and roof. From rock seats in front of this building there is a beautiful view of the pretty lake and its islands, capped by pavilions and temples, while across the plain are seen in the distance the mountains to the north. In another part substantial stone terraces have been built with great labour against the steep face of the hill-side: on one terrace there is a fine white marble gateway, recording the glories of the place, and on a terrace above this is an exquisitely constructed little temple, dedicated to the spirit of rain; it is wholly built of bronze, cast in imitation of carvings in wood. The temple appears as if it were a very richly carved wooden structure, with its pillars, doors, windows, and beams of the roof and eaves all elaborately carved, with the various ornamental tablets in richly carved frames; but all is of thick copper and bronze. The whole is 16 feet square and 25 feet high. The date is of the time of Keen-lung, and it is the largest and richest piece of bronzework I have seen.

Other parts of the hill on both sides are pierced with galleries constructed in the rock, leading to terraces and various temples. On one terrace there is a very large perpendicular tablet on its pedestal; on the face of the tablet is cut in large characters the name of the place, "The hill of 10,000 ages (Imperial Hill), on the clear bright lake."

All the large temples and pavilions were destroyed in 1860, the temple at the top, the copper temple, and round small temples alone excepted. The whole place was once very beautiful.

Two miles to the north of the lake, Yuen-ming-yuen is situated. No one but the keepers of the grounds is allowed to enter, but I rode round the outside of the place on two or three occasions. On one side I found the gate at which Lord Macartney had entered, when he and his suite came here after his reception by the Emperor at Jehol. Continuing to ride round the walls I came to the now bricked-up gate on the north side, by which the French entered the place in 1860, and a mile or two further on I came to a series of high mounds outside the walls, from the top of which much of the interior of the place could be seen. All the buildings had been burned, but the remains showed that they had been beautifully built and richly decorated. In one place was the great hall of

audience and its terraces, all covered with glazed tiles, having ornaments in high relief; in another direction were a series of temples and a beautiful pagoda, covered all over with green porcelain tiles; and lastly, there were the extensive ruins of what was called the Italian Palace, designed and built by some of the European missionaries: it was built in good taste and stood on a large terrace, on the balustrade of which were rows of vases and other ornaments which had escaped destruction. In the gardens round this palace were several pavilions and summer-houses of European design, and the whole looked like a picture of a European palace, standing in the ornamental gardens of the last century.

The above formed but a small part of the buildings of Yuen-ming-yuen. The walls extended in all directions through the richly wooded park, sheets of water stretched away in various parts, and the place must have been one of extreme beauty. Workmen were engaged in some portions of the grounds, clearing away the rubbish and picking out the still unbroken porcelain bricks and tiles; but no attempt at rebuilding any of the structures is made.

The Imperial hunting-ground, or Hae-tsze as it is called, is 3 miles outside the south gate of the Chinese city: it is a tract of country enclosed by a wall 40 miles long, being thus a square of 12 miles. The Emperors Kanghi and Keen-lung used often to hunt there. Several villages are in the enclosure, which is given up to pasture: herds of oxen and horses, and flocks of sheep for the use of the Court are fed there, and great numbers of deer are seen in all directions. It is simply an Imperial domain, and was used as a hunting-ground by the Court, when public business did not permit a sojourn to the wild hunting-grounds of Tartary.

There are several very handsome marble bridges in and about Peking, especially the one which crosses the junction between the lakes in the palace-grounds; and the long bridge connecting an island in the lake at Yuen-ming-yuen with the road. Each of these bridges has eighteen arches. Many other fine bridges cross the water-courses in the plain.

Elephants, Mules, Horses, Camels.—The draught animals used in Peking are camels, horses, donkeys, and mules. The camels (Bactrian camels) are grown in Mongolia, and they are almost all sent into Mongolia during the hot months of summer. They are used for bringing coals and lime from the mountains, and also for bringing the pea-oil from the neighbourhood of Moukden: great numbers of these animals are kept for this service. The horses are small sturdy animals and very hardy. The mules are used for riding, but chiefly for the small carts or street cabs, which are much used in this part of the country. At the city gates and other places of great resort there are regular cab-stands, where 100 or more of

these small mule-cabs stand for hire. The mules are very fine large animals, and some of those in the service of officials are really splendid beasts.

The Roman Catholic Cathedral, near the south-west gate of the city, was originally built by the Portuguese missionaries, in 1657. The first building was burned down many years ago; but Keen-lung (as I understand from the tablets in the yard) gave a liberal donation towards the present church, which is a handsome structure. In front is one of the usual Chinese stone gateways, with the inscription "Via regia cœli, 1657" on it. When the European missionaries were expelled from Peking, the place was closed and the doors bricked up; and the Russian ecclesiastical mission had it in charge, and took care of the valuable library. In 1860, the French Ambassador, Baron Gros, took formal possession of the then almost ruinous building, which has since been completely repaired, and regularly used for divine worship by the Chinese Christians, who assemble there in large numbers. The Jesuit cemetery, called the Portuguese Cemetery, is outside the West gate, where the early Jesuits were buried; and there are many monumental stones erected to the memory of those who died at Peking: several of these stones were gifts of different emperors. Here lie the bodies of Ricci, Schaal, Verbiest, Longobard, and many other men of renown. On the opposite side of the road there is a smaller cemetery where there are some twenty graves, chiefly of Dominicans and Franciscans.

Besides these, there is a large French cemetery, some distance to the west, where the later Jesuits, chiefly Frenchmen, were buried. Here lie Cibot, Amyot, Gaubil, Gerbillon, &c. In this place the French officers and soldiers who died before Peking, in 1860, are buried; and it has since been walled round and repaired by the French Government, and is used for interment of any French subjects who die at Peking. There is another cemetery used by Chinese Christians which is outside the south-west angle of the city; in this there is a large tomb containing the bodies of five Portuguese who died in 1624, in the Ming dynasty, probably persons who were in the employ of the Chinese Government as military instructors or perhaps artisans (I could not find who they were exactly, but the imperfect inscription showed that they had been in prison, and might have been officers attached to a Portuguese embassy imprisoned by the Chinese Government).

The Russian cemetery is situated outside the Anting Gate, and contains several monuments of archimandrites, and other members of the Russian ecclesiastical mission, who have died in Peking. Here also are the graves of the four English prisoners tortured to death by the Chinese in 1860, and for the present buried in this

Russian cemetery by the kind consideration of the Russian Minister-Plenipotentiary, Baron Ignatief.

The British cemetery is on a piece of ground outside the city, to the westward; and to this place the bodies of the prisoners are to be removed as soon as possible: probably this has already been accomplished.

Chang-ping-Chow — the Tombs — Nankow Pass — Chatau.—Thirty miles from Peking, to the south-west, is situated the town of Chang-ping, an old place, and much decayed. During the Ming dynasty it was a place of importance in consequence of the Imperial tombs being in the vicinity; but the present rulers have from this very cause neglected it. It was in the prison of this city that the four English prisoners and some of the Sikh soldiers died in great torment. On the way to this place the Shaho River is crossed by a very large stone bridge, most substantially built and in good preservation. A mile from Chang-ping is the valley in which are the Shih-san-ling, or thirteen tombs of the Ming emperors. The valley is a beautiful place, and is bounded on the north by mountains; the Great Wall is distinctly seen surmounting some parts. The road as it enters the valley is crossed by a magnificent white marble gateway of five arches or divisions, which is a very striking object. The road then passes through a pavilion with an immense marble tablet, on the back of a vast tortoise, 10 feet high. The block for the tortoise is 15 feet long, 10 feet high, and 10 feet broad. The tablet records the orders of Keen-lung for the preservation and restoration of the tombs of the former dynasty, and an account of the repairs made by him in honour of the deceased emperors. The road now proceeds through an avenue formed of colossal white marble figures of men and animals. This avenue consists of sixteen pairs of animals—lions, kelins, elephants, wolves, horses, camels, &c., and twelve pairs of warriors, priests, and civil officers. These series of stone figures form a feature of the Imperial tombs, and existed in part at the old tombs near Nanking. These colossal figures are also found at the tombs of the deceased emperors of this dynasty at Si-ling, to the west, and at Tung-ling, to the east, where alternately the emperors are buried. During the building of the late Emperor Heen-fung's tomb, a road 100 miles long was made from the quarries at Fang-shan to the Tung-ling, and a block of marble 15 feet long, 12 feet high, and 12 feet broad, weighing 60 tons, was seen by several of us then resident at Peking, being dragged along this road on a strong truck or car drawn by 600 mules and horses. A large body of officers and soldiers formed part of the cortège; and surmounting the block was a tall staff carrying a large, triangular, yellow flag, having on it the characters signifying “Yield the road,” or “Open the way.” This block was to be cut

into the figure of an elephant, to be placed as one of the guardians of the tomb.

Proceeding into the valley by the broad road, and across the bed of a small river, which gives evidence that some great inundation has swept through the valley and destroyed the large bridge, the tomb of Yung-lo is approached. He, as above stated, moved the court to Peking, and built the first tomb in the valley for himself. It is a very large and handsome structure: a broad incline leads to the front gate, through which the court is entered. In this are an incense-burner and a pavilion, in which is a stone tablet, capped by a horned dragon, recording edicts of Shun-che and Keen-lung regarding the honourable preservation of these memorials of the rulers of the former dynasty. To the north of this court is a terrace and a large hall for the assembly of officers at times when they came to worship the tablet to the memory of Yung-lo. This hall is 80 yards long by 40 yards broad, and the roof is supported by 60 wooden columns; the whole of these are very large; the four centre columns are 50 feet high and 12 feet in girth; they are all of teak-wood brought from Pegu, through Yunnan, and thence overland to Peking. On the north side of this hall are the shrine and tablet.

Behind the great hall is another court, having in its centre a large stone altar, on which are the usual five sacrificial vessels for the offerings. On the north of the court is a lofty tower, on a terrace; in the centre of this, on the basement, is an arched tunnel rising at a gentle incline to the north end, and terminating at a bricked-up treble arch, which was the entrance to the tomb in the mound beyond. The passage or tunnel now branches off on either hand, and finally leads to the top of the terrace on which the tower stands. From the terrace arches spring up, crossed by other arches, over which is the roof; thus a central hall is made in the very solid structure; and in the centre of this stands a great marble tablet on its tortoise, all stained of a red colour, recording that this is the "Ling or resting-place of Ching-tsoo-wan-hwang ti" (Yung-lo). From the galleries of the terrace are beautiful views of the valley, of some of the tombs, and, through breaks in the hills, of the valleys beyond, and of the mountains. From the corners of the terrace, on the north side, starts a substantial but lofty circular wall with a broad roof on the top of it. This wall is a mile long, and encloses the great mound, in the centre of which is the stone tomb containing the coffin of the Emperor; this is covered over with earth, and oaks and pines grow over the whole surface.

This is certainly a great tomb, and must have cost a prodigious sum of money. In the valley are nine other tombs, one of which is that of Wan-leih, who was on the throne when Ricci came to

China, and in the smaller valleys branching from the large valley there are four more tombs. These tombs are, none of them, so large or important as the one described, and gradually decline in size as the dynasty decayed, and the rulers had less money to spend on the place of sepulture.

Ten miles from Chang-ping is the village of Nankau, the southern entrance to the pass through the wall. This place is just outside the small fortifications that guard the opening of the pass. The village consists chiefly of inns and stables for the accommodation of the numerous travellers constantly passing to and fro. Proceeding through the gates of the pass, the valley is seen extending in front. For a short distance there is a road, but very soon this ceases to exist, and the only path is the bed of the stream, that flows through the valley, and is one of the branches of the Sha-ho. The mountains of carboniferous limestone rise abruptly on either side, and now and then glimpses are seen of the wall. The river-bed road becomes full of boulders, as if they had been strewed over the place, so that it is very difficult to ride along. After riding about five or six miles, we came to Kiu-yung-kwan, a fortified station in the valley. To this point the wall is seen converging from the neighbouring hills on both sides, forming as it were a doubling in of the Great Wall itself. This is, in fact, the central point for defence in this, the most important pass through the mountains, and these duplications of the wall show the care that was taken of this particular spot. The fort is on the road, having gates at either end, and in the centre is the remarkable marble monument, built as an archway over the road, with a handsome terrace at the top.

The archway is about 40 feet long: part of the flat space of the interior on both sides is covered with large images of Buddha, elaborately carved, the remainder, about 20 feet, is occupied by a long inscription, being an invocation to Buddha in the Chinese, Niuchih, Sanscrit, and Ouigour and Baspa Mongol languages, which is of especial interest, as being one of the few inscriptions extant of the now totally defunct Niuchih language. The whole of this archway is lined with marble, the roof and all the vacant spaces are covered with innumerable small figures of Buddha carved in the stone. This monument was in great part built by the Mongols, but was finished by the Mings. At this place fierce battles were fought between the Mongols under Gengis Khan and the Niuchihs of the Kin dynasty in 1212 A.D. Many conflicts took place here and in the loop between the walls at Seuon-hwa-fu or Tatung. Gengis Khan did not succeed,—being wounded, he retired; but his son, Kublai Khan,—being called upon by the last emperor of the Sung dynasty to help him against the Kins,—finally took possession of the country for himself, and established in 1280

A.D. the Yuen or Mongol dynasty. During the whole of this period, this neighbourhood was the scene of frequent battles, and it was a most important military post; and in consequence the Mongols built this monument as a memorial of gratitude to Buddha for their victories.

After passing Kiu-yung-kwan the road becomes worse and worse; the small river has to be crossed and re-crossed, and after proceeding about a mile the hills come sheer down to the river, which passes between perpendicular walls of granite. At this place are some temples, approached by steps cut in the face of the rock, and several shrines are cut in the rocks around. Further on the road leaves the river, but is not improved in any way; the whole road is, indeed, the worst I ever travelled over, and renders travelling difficult and slow. The pass altogether from Nankau to the gate in the Great Wall, called the "Pass of the Northern Barrier," is about 15 miles. The part of the wall at which we had arrived is the large wall built A.D. 400, across the province of Chili, and is an offshoot of the older wall built B.C. 240, between China and Mongolia. From the gateway the wall goes over the hills and across the valleys right and left, and can be seen stretching away in all directions, doubling on itself, and extending over the tops of distant mountains. The wall is not quite so large as the walls of Peking, being about 30 feet high, and 20 feet at the bottom, narrowing at the top to about 15 feet. Much of the wall is faced with granite, other parts are of brick. The centre consists of earth and stones, the walls being retaining walls for the central mass of earth, as is the case in the walls of Peking. At short intervals on the wall are square towers, used as forts, in which I saw great numbers of wall pieces.

In former times, and more especially in times of political disturbance, garrisons were placed on the wall, but at present there are no soldiers in charge of it. When this Great Wall was built it was of great importance, and kept out of China the hordes or tribes of Tartars, and immense trouble and expense were incurred in building and maintaining a structure which is 1500 miles long; but since the Tartars have sat on the throne of China, the wall has fallen into decay. This inner wall which I saw is in better preservation than the older one; part of Chili and Shansi are between it and the outer one; it was erected as an additional means of support. Standing on the wall, I looked over Cha-tau, (the village near the gate,) across the plain, and saw the mountains which divide China from Mongolia. Here and there the towers of the outer wall could be seen on the hill-tops. The whole wall is a wonderful work, and much surpassed my expectations of it. The village of Cha-tau is a place full of inns, where the numerous travellers stop on their way into China. This is the chief pass, and

the one most used ; and, to show how great is the traffic, it may be stated that there was a road, formerly made by the early builders, which has long since been much destroyed by floods ; but the blocks of granite composing the road have ruts worn in them by the passage of narrow-wheeled carts to the depth of 6 or 8 inches. This pass is also the high road from Peking to Kiachta, and forms part of the road by which the Russians wish to bring the telegraph wires. But the Chinese Government refuse consent to this scheme, as they do also to that of railways, in their territory ; for they know that where there are stations Europeans also will be placed in charge of them, and to this they will not agree on any account.

On one occasion I had to take a journey towards the east end of the Great Wall, and found at the foot of the mountains small walled cities, like castles, placed at intervals of every four miles. These were garrison towns, and were in former times part of the military supports of the defenders of the wall, and the places where the commanders of the forces resided ; connection was thus kept up from place to place inside the wall itself.

There are several large Mohammedan mosques in Peking and its vicinity. Some of these buildings are old and dilapidated, others are in good repair and in flourishing condition. These mosques are for the worship of the large body of Mohammedans who live in Peking ; the original families of these people came chiefly from the western and north-western parts of outer China. They live here quietly and securely under the Chinese Government, which does not in any way interfere with their religious observance or principles. Mohammedan officers are not required to attend the semi-political worship in the heathen temples, but they kneel in the presence of the emperor, and on a table in the entrance of the mosques there stands the emperor's tablet (wishing him long life), before it are placed the usual five sacrificial vessels. This table is not in the chief place of honour, but just within the outer door. Many inscriptions, both in Chinese and Arabic, decorate the walls and pillars, but no picture or idol is anywhere seen.

Outside the west gate there is a very large Mohammedan cemetery, where many thousands of these people have been buried. The tombs are more like the European than the Chinese fashion, and the inscriptions are usually in Arabic, Persian, or Chinese. These Mohammedans frequently visited me, and said they were not idolators, but worshipped the true God (whom they call Teen) as we did, and seemed to feel more sympathy with us than with the Chinese.

Shortly before my arrival in Peking the Emperor, Heen-fung, died at Jehol. It was on the occasion of the removal of his body to Peking that the *coup-d'état* in November, 1861, took place. Su-shun, the chief of the regency (of whose execution I have

already spoken), and the other members of the regency, were together in strength at Jehol, and the Empress-dowager's party did not feel strong enough to deal with them while united. They had made themselves odious to the general government and to the empress by many unconstitutional acts, and it was determined to set them all aside. Court etiquette required that Su-shun, as chief of the regency, should accompany the coffin of his master to the capital, and, as a mourner, he must be unattended by his own adherents. Thus when he came to the palace in Peking, and had concluded his service to the late emperor, he was seized and lodged in prison. In the meanwhile the other members of the regency were captured at their private houses, and the whole speedily brought to trial, convicted of treason, and condemned. Su-shun was sent to the Cabbage-market, the Princes of Muh and I allowed to commit suicide, and the rest banished to Ili. The Empress-dowager and Prince Kung, brother of the late Emperor, were then the guardians of the boy-emperor Tung-che.

As preparatory to the funeral ceremonies of the Emperor, a large bier, carried by eighty or a hundred bearers, and supporting a large and heavy wooden box, was carried about the streets, the object being to accustom the bearers to carry the coffin in thoroughly true time. In the box were seated eight or ten officers, and in the centre was placed a bowl of water; so that they could ascertain exactly whether the bier was evenly carried. This exercise was kept up for many days, and the whole of the bearers and their reliefs, probably about a thousand in number, carefully drilled.

During the time that the coffin lay in one of the Imperial temples in the Palace Gardens, the Empress-dowager went occasionally with the ladies of the court to burn incense before it. This temple was approached by a road outside the palace grounds, and one morning, very early, as I was riding along this road, I unexpectedly came on this cortège. The empress had just gone into the temple, and all the carriages were waiting outside, about ten or twelve in number; as I approached them the drivers raised the screens in front of some of the carriages, and evidently said something to the occupants, on which the screens were thrown up, and all the ladies, probably twenty or thirty, came on to the front shafts to see the foreigner who was passing. This gave me an opportunity of seeing these court ladies and their attendants for a minute or two; they were all very well dressed, and some of them very pretty women; it struck me during this hurried inspection that about half of them were Tartars, and the rest Chinese. I rode slowly past, as I did not consider that it would be polite or proper to stop, lest the officers in attendance should say I was a rude barbarian.

On the morning of the day on which the removal of the coffin from Peking to the Eastern tombs took place, the traffic through many of the streets was stopped, and the eastern gates closed for ordinary passengers. Foreigners were desired not to go into the eastern part of the city at all; but that we might not altogether lose the sight of the Imperial funeral, some of us rode a long distance outside the city, and then went to the road by which we knew the procession would pass. After a short time a body of cavalry and infantry approached, filling the centre of the broad road on either side; lining the road, were long rows of men carrying flags, like Venetian standards; then came the bier, supported on large poles varnished red; on this was the coffin covered by a large richly embroidered yellow satin pall. This was carried by eighty bearers, preceded by their chief, beating time with two pieces of hard wood; then came more cavalry and more flags, followed by the coffins of a wife of the late emperor, and a widow of the former emperor Tau-Kwang, who had died during the late reign, and who, according to etiquette, could not be buried till the occasion of an Imperial funeral. These were also covered by yellow satin palls, and carried by sixty bearers. After these came two or three of the yellow satin covered Imperial carriages. Many flag-bearers surrounded this part of the procession. After the carriages followed many carriages of the various princes, with cavalry, flags, &c., and finally a long string of the carriages of the high officers of state. The procession was about a mile and a half long; it had been much longer when leaving the city, because the young emperor and his suite had accompanied the coffin for a short distance outside the gates. At a certain temple on the road he made his obeisance towards the coffin, and returned to the palace. Very few of the citizens came out to see the funeral, and they appeared to care very little for what was going on. The procession was certainly of a very mixed character: the satin-covered coffins, &c., forming the central part of the cortège were handsome, and it was interesting to see so much of the cavalry; but the standard-bearers, and attendants, were very ragged and poor looking, and their appearance detracted much from the dignity of the ceremony.
